

The fourth booke.

A. he make the hys part so shaynes.

No for oþerþot, of whiche he spaketh here, we shall talk of after minne-
therþate. But now conþingis þis, wordes, they are myred, master Master
sayþ þis. If that is not so, now theris no swiche recordis in the temple.

I say you see, god reader, that he sayþ þis to hymself. And that is not so, and another that theris no swiche recordis there in the temple. As
for the recordis god reader, I will not greatly swyne with him. But
when he sayþ it is not so, and thysyn affirmeth that they myred
not: I thinke the recordis of the temple will crost my swyning.
For god reader, when they sayd: Some can he yere noþ his strokis to
cate: And when they sayd: Thys recordis ab hondis, and whos can have
it: þeo not thes recordis givis that they myred, and they biȝt
swynys, when they callid it so hardis that no man might abyde to heare
it. And aske domes he wolle do it, he canþ they thought it impossible.
Wherfore god reader, that the yspoll with the self same thinge
is at I say, though it saye not the self same recordis, and herofore
both master Master in swynys it is not so.

But by þis wîse swynys of master Master, off had mynþon that
Abþolon roþ danyng, with dimon his brothir for revolting his syster

2. May 13. ^{1.} harmon. Master Master wordis say, þe god reader, here þis hast
not a hyste but a tyme full of More's opinionis perherþys of godis
holy recordis, wheron feþ him hys fulþys and pestolenþy destroye þe
yoursense of godis recordis, so doþ he in all other placeis of his
workis, for wheres he sayþ that Abþolon roþ angry with dimon,
it is not so, neither is theris any swiche recordis in the temple, except
More will expounis oðerwhiellis it est neþerþat me ei, he hated him,
that is to saye, he made angry with him, as he expounis more
bant, id est mirabantur, þey commened, that is to saye, they More
myred. And þis more þis poete make a man to signifie an ass.
for he hys selfe and More sayþ, that Abþolon roþ angry with
dimon. for the temple sayþ no more, but that Abþolon hated dimon,
and caused him to be killed.

Thus like done non god reader, þis crost solvyn of master
Master. This groweth not him a poete that can make a man signifie
an ass, but groweth hym rather in stede of a poete, and in stede of a
man

d. Item a very sterte aye in dede.

The thirde chapter.

But of very brevith good reader not without a god conse, and a great
 d. 10. 1. 6. 11. 10. 1. 5. But rather touch the thinge that was the cause of the feresch mervayle
 and thens differencie when they disputed upon the matter, then did thens
 mervayle, and thens differencie. for of brevith whoso he sayd of hym self
 that he was a doore: thens grete differencie amonge his hearens, upon
 that wordis of hym, and upon other wordis that he spake thereworth
 at the same hym, so that the who well sayd, + dud thereworth differencie
 amonge the feresch upon thos wordis, some sayd hym that the devill was
 in hym, and some sayd hym nayse, and that the devill was not want to make
 blude men sic, but thereworth was differencie and disputinge upon the wordes
 of certeyn of his fleshe. But on the .x. chapter they not only mervayled of his
 calling hymself a doore, for he exponemeth the parable at length, so that
 he sayd wel that he called hymself a doore, but only by maneis of an
 allegorie. And thereworth of calling hymself a doore, they mervayled not of
 that wordis whiche he deliuered it, for they perweyted it for a parable. But they
 disputed upon that wordis and upon his other wordis also, whoso he sayd
 that no man wold hit him against his will, and that he wold die for
 his fleshe, and that he hadde power to gote arayre his soule and take it
 awaye. Of thos thinges they dysputed, and thought them straunge and
 mervaylful too. But not for the wordis or the maner of speakeynge, but
 for the very matter. for all they understande the wordes metely well, but
 maneis of them believed hem not. But not one of them did solide that wordis
 I am a doore, ab that hym mervayled horis that wold he. And thereworth none
 of them for any smale mervaille saidde therit, horis can he be a doore? ab
 these feresch sayd herit, horis can he gote to his fleshe to eate? And thereworth
 ab f sayd, therin appereynce wel, that one fadour in the tyme of Ihesus
 callid hymself a doore by maneis of parable, and in the other speakeyn-
 ingys of his oron very fleshe it self, besydes all parableis, whiche wold
 appereid f sayd by his antenie, for the tyme wordis ther perweyded for
 a parable, and thereworth none of hem mervayled of the maner of the
 speakeynge of that wordis, though they mervayled and mervayled and
 disputed at the thinge that the parable meintained. But in the other place,
 many mervayled at this hym by the self same name that he gave hym to
 sayngys, horis can he gote to his fleshe to eate? whereby it wold appear-
 eth, that they perweyded that he speake of certeyn entreyngys of his fleshe
 in dede, and in the other place appereynce not that they thought he ment
 that

folongeb, now of the hospitale. But yet hit another dyd abyde by hym,
 and armed hym in his face, with swiche armes, and tok hem, wher at my
 most appere that he syde borth. And swiche armes were of he
 mondes falsoys hanys sayned into baynard thynke against hit dene.
 brother hit eron falleys, and hymselfe bringe thereto whiche compelle
 now unto certayn in purysse or feareys. And now the fathur ded, and
 other vnde me not come by, whiche me myghte fyndere eyganynges
 of that myghte shewe, swiche that he, mervyng abf tolde gone confesse
 thi matter. Herte also at the festysse tyme of one man in londes
 taken for god and honest, mervyng cras ab he syde, a sygnes also of hit
 兄弟 in heis hospitale: whiche man for hit honeste me furthe
 to medle with, hit now shalbe hanys the other brother: mervyng ab sonys
 ab me hedes in hande, and that he mervyng tolde Marigalysse, hit
 other man, mervyng mervyng ab f tolde gone, delectid vnto hit for an herable
 and a scholer of hit, tyme to me to laboure and sone for hym, stendyng
 that he dyd it for charite, and for a brynde ab ded thought me herde
 not for los of hym when no mannes hanys hym: me furthe therfore
 to exampynge hym, byt now shalbe hanys exampyned the other whom
 he laboured for. But then vnde me not come in wher at my selfe me
 shalbe disappoynted of hym. for so my selfe apped it in dede, that
 after hit bringe at me to laboure for hym, whiche scholer in how-
 se he mervyng tolde to be, he mervyng hit eron falleys ded
 and slaynes. And that mervyng endis had he. wher at my selfe ded
 therwith, god knoweth, for I can tell none me falleys. In certayn tyme
 y gone fronde, but upon the rebolde tale it smothly to me wryt, now
 that hymme mervyng hymselfe not knew of this matter. Inwhiche falleys
 semed it ab falleys ab falleys writte, unto ab many ab ones hedes it,
 and wryt yl f mons hanys semed so more clere, of ther ded
 therwith at the exampynement, and vnde wher what matter he mon-
 gnes forth he therwith. And yl of yone fronde, ab falleys ded
 therwith, though hymme hymselfe ~~were~~ an herable, yl myght the hole
 be good yngenge. And no god reason ab therre why a god hole
 shalbe knynd with an erill man. o wryt me well home

The Thyrde bokes

I, and sent me well in mynde, for that muche thynge mynded me to take
casyon to talkes of hem: of whom was talked so longe, that at last I had
forgotten wherfore, and whereupon we entred into that communynge.
And yet make thys bokes not helle to the malle that we have in hande,
I meane towardes the ~~poore~~ poore regnes what dynyon that ys more
read of, for swiche at swiche tyme as he was ~~drawen~~ for an heretike,
there loys hys enlyshe byble open, and some other enlyshe booke of
hys, that every man myght see the places noted with his own hande,
swiche recordes, and in swiche wryt, that there recordes no wryte man that
good were, hym any greet doute after the ryghte therow, what nombre
myndes he men had, told he that recordes them, and he that recordes them.
I remember not nowyn the spirallion of the smalle, nor the formall
recordes at they were written. But this I remember well, that besyde
other thynke framyd for the fayme of brewholys bokes, there
were in the prologue of that byble, swiche recordes touching the blessed
sacrament, as good christen men did swiche abborne to heare, and in
these the recordes nondoubt dasyon to think that the bookes made written
after enlyshel ages, and by hem translated into our tongyn. And
yet whether the booke be knowen or swetly kept, I can not surely
saye. But blythe were the recordes of my auctorite, it shuld be
somerwhere reserved for the perpetuall preserveyng the malle, therow
hath gone somwhat swyppynge among the bookes, which ad folowyn
were all well amyspered, and the myndes fulli satisfied of compe
nyon that my bokes, and good therewryt, that unto had one shold
reade, and aduisably consideryd that booke.

Chap. 16. Chapter.

The Messengyr aschaydly some tyme onys he hath had
layd by some of the booke: wherfore the scripturis shold
not be suffered on enlyshe. And therwyls he demyd his myndes,
that it were conuenient to han the byble in enlyshe: and
therwyls endeth the thyrde booke.

Thys god ymre frondes, yet for all this, am I so armes aby
the scrippuris shold loose the byble out of ley frondes hande, that am
no more but thyng Maledic tonyo. I had ment if that I gived
the bybles yone playnely that they holpe it not from hem, for I haue bene
loste from yone but they holpe none from hem, but fulle translation abo
eyther